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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XII

NUMBER 2

FEBRUARY
1931

THE WEAVER

Behind our life the Weaver stands,
And works His wondrous will;
We leave it in His all-wise hands,
And trust His perfect skill.

Should mystery enshroud His plan,
And our short sight be dim,
We will not try the whole to scan,
But leave each thread with Him.

—*Selected.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us; and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

ROOM 421, 156 FIFTH AVENUE, NEW YORK CITY

Cable Address: **"Interbiblo" New York City**

Philadelphia Office: 1213 N. Franklin Street, Philadelphia, Penna.

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

VOL. XII, No. 2 ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **FEBRUARY, 1931**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925, Authorized August 20, 1930. Published monthly. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

DEVOTIONAL AND EDITORIAL

Turning Promises Into Facts

By Northcote Deck, M.B.

We are pleased to give our readers the following article by Dr. Northcote Deck taken from his book, "Mounting Up With Wings," we having the kind permission of the printers, Pickering and Inglis, Glasgow and London, to use. Dr. Deck is a beloved and useful missionary of the South Sea Evangelical Mission, labouring in the Solomon Islands. Coming from the pen of one whose heart throbs with missionary passion, we commend the article to our readers.

OUR Christianity is still-born if it is not practical, if it does not profoundly and continually influence life and conduct. For Christianity is a life rather than a mere profession, a life to be lived daily in Christ by the power of the Holy Ghost. But if it is to really yield "the peaceable fruit of righteousness," there is a certain definite reaction of the soul which must be realized and consciously practiced. I refer to the habit of daily definite acts of faith, so needful throughout the believer's life.

Yet, consciously or unconsciously, many Christians have two gospels: a gospel of faith for conversion to be followed by a gospel of works or of self-effort, for sanctification in after life. With some, indeed, this is deliberate. They must perforce yield, and leave the heavenly future in God's hands, when they become children of God by faith; but they are often unwilling to surrender the earthly present into those same wonderful hands. To such I would solemnly say, it is terribly possible to have a saved soul and yet to have a lost, and entirely lost, life. Thus, though salvation depends entirely on Christ and His finished work, our enjoyment of that salvation depends largely on ourselves and on our daily yielding and appropriating His fullness. And to the carnal soul who will not yield, who disdains to "walk by faith," there can be no real enjoyment of Christ.

But there are many who are not consciously rebellious, who pray much, but who are yet really living lives of self-effort, and are only too conscious of powerlessness and defeat. To such, "having begun in the Spirit, are ye now made perfect in the flesh" (Gal. 3: 3), is God's searching question of this, which is literally a gospel of works, by which men, justified by a definite saving act of faith in the Son of God, are yet really seeking to be sanctified by a process of their own efforts.

Yet we are warned of God: "The just shall live by faith" (not merely believe and be saved by faith). So, though "try" must be the believer's best motto if he does not walk by faith, yet "trust" must continually be his method if he is to harness and appropriate the resources, the power of God. It may be humbling to the flesh, but it is one of God's certainties that the great wonderland of grace and of glory and of God can only be possessed by a life of faith. And a "life of faith" implies a series of conscious, definite, repeated daily acts of faith, by which we take God at His word,

believe His promises, claim them for our own in spite of feelings or appearances, and so turn them into present blessed facts. So holiness by faith is the only logical sequence of justification by faith.

It has been beautifully said that every true believer walks continually through life upon a pathway literally paved with the promises of God. And these promises are the most far-reaching and particular and comprehensive it is possible to imagine, so that wondrous possibilities are open to each of God's pilgrims. Now, from time immemorial the foot, the human foot; has been the most ancient and significant standard of measurement. And for us wayfarers who today walk the celestial pathway, the believer's foot may be just as definite a measure of spiritual things.

It is said of William Penn that his integrity so won the confidence of the Indians that they offered to give him all the land his foot could cover in a day. So he set off one day and walked nearly thirty miles, encircling and so gaining possession of the whole area that Philadelphia now occupies; and one of the Indians shrewdly said to him: "The paleface has made a very long walk today!"

And God? Why, God has promised to each of us the very same! Shall we not take Him at His word? He says: "Every place (and so every promise) that the sole of your foot shall tread upon, that have I given unto thee" (Josh. 13). So, a human foot, measuring, taking possession of God's promises by faith, has possibilities which are quite incalculable. Yet, in spite of this spiritual pathway of promises, many true believers continue to be literally "spiritual paupers", to the scorn, the derision of the world. "All things are yours" is so clearly, so tragically untrue for them.

They pathetically remind one of the original owners of Mount Morgan in Queensland, who toiled for years on its barren slopes, eking out a miserable living, never knowing that under foot was one of the richest mountains of gold the world has known. Here was wealth, vast, unimagined, yet unrealized, unpossessed. Yet every believer has, in the wealth of God's promises, a spiritual Mount Morgan under his very feet, only waiting to be recognized and claimed and so appropriated.

The heart of the matter may be best explained by the old illustration of walking on two feet. In all our spiritual progress, there are two elements in each act of faith. First asking, and then taking from God. Thus, if a child asks me for a present, and I hold out a shilling, it is no use for the child to go on asking any more. The shilling is already proffered; it must now take in order to possess it. Even so, many believers are good at asking, but fail to take, to appropriate. They go on praying, and praying, and praying for some blessing God is trying to get them to receive. They are, as it were, hopping around on one foot, praying, and praying, and praying. But hopping is a laborious mode of progress, never intended by God, and so is such praying.

For, strange as it may seem, there is a time not to pray, a time when prayer can do no more. And that is when it is time to act. "Get thee up! Wherefore liest thou upon thy face?" was God's command to Joshua, when he was praying to Him for guidance and help (Joshua 7: 10). What! Not pray? No, not when it is time to act. For, as God's intended way of progression for man was walking on the feet, first the one foot and then the other, even so it is in spiritual things. We must ask and then take, ask and then take, and so we shall advance joyfully and continuously in

the normal appointed way. But taking, appropriating, must always be the sequel to asking, just as the left foot follows the right. So, literally we shall learn to "walk and not faint", and so acquire the blessed habit of "obtaining promises". Are you daily walking on two feet spiritually? Have you learned the happy art of asking and then taking the treasures God is longing to pour out? If so, then you really know how to turn His promises into present facts.

It is recorded of Mr. Hudson Taylor, that one day of deep depression, in his daily reading he came across God's significant statement of the believer: "My cup runneth over." "Yes, Lord, if Thou dost say so, it must be true; but yet it really is very far from running over, for there is not enough money for the missionaries." And he read again: "My cup runneth over." "Yes, Lord, Thou sayest it; but there are dissensions among some of the missionaries." But again: "My cup runneth over," and still other very real burdens and difficulties came to mind. "But, Lord, thou art eternal, and Thy Word is eternally true. So, in spite of appearances, it must be true just now for me. 'My cup runneth over!' I do now believe it and count it true, and thank Thee for it." So by God's grace that burdened, heroic missionary was enabled, in a time of great difficulty, to rest upon that gracious statement and promise of God, and to appropriate it as true for him just then. So he "obtained" (Heb. 11: 33) that promise, and turned it into a present happy fact by a definite act of faith. And the effect was very much more than the more subjective effect of cheering his own heart. For God very soon showed him that it was literally true at that moment, by dissolving all the difficulties in His own wonderful way, so well known to us in the mission field. That, to me, is a perfect instance of turning a promise into a present fact by an act of faith, by a man who had learned to walk on both feet, by praying and believing, by asking and then taking.

And it is a habit one can most humbly and thankfully recommend after some years of experience, as most practical and profitable; indeed, as being often the only pathway open to the burdened believer. How very often in years past in the conflict of the mission field, spiritual defeat has only been changed into victory by a deliberate taking hold in faith, and by holding on in spite of feelings, to some such promise of God till He had intervened and given deliverance. And deliberately practicing this blessed habit continually tends to enlarge our expectations, so that, as with Mr. George Muller, asking and then expecting in faith becomes almost automatic, and prayer becomes asking and accepting. So, gradually, graciously, after repeated experiences, there is developed in the believer that super-sight of faith which is God's most precious gift to His children, so that we may learn to—

"Feel through all this fleshly dress,
Clear sights of everlastingness."

And when a promise is so realized by an act of faith, I like to think of the joy of Him, and I seem to see the blessed Master turn His gracious face as of old, to ask again: "Who touched Me?" "Somebody hath touched Me." And there is love, not censure in His look and tone, love and gladness at His child's boldness and confidence in Him. For it is just that very tangible act, that touching in faith, that taking

(*Continued on page 32*)

The Revelation of Jesus Christ

(Sixth in Series)

BY PASTOR J. C. SISEMORE

OUR Scripture lesson will be the seventh chapter of Revelation. I want to say that this seventh chapter is parenthetical; that is, it is not here given in chronological order. The Lord, in giving the message to John, just paused here and added some things which were to transpire during the entire period of seven years, looking forward to the very end of the Great Tribulation period and the setting up of the millennial kingdom and its throne. I want you to notice the "fours" in the first verse. Four is the earth number, and this entire passage is an earthly and not a heavenly scene. You may not agree with that statement, but if you will go with me to the end of the chapter I believe you will do so.

In the first three verses the angel asks that those who have the power to hurt the earth with the coming plagues of the tribulation period, hurt not the earth till he had sealed the servants of God. In the sixth chapter we went into the first half of the 70th week of Daniel's prophecy; here we take up the last half. The Lord referred to the first half of the seven years as "the beginning of sorrows", and the last half He called "the great tribulation." If you are familiar with Daniel's prophecy, you will remember that in the 9th chapter Daniel is told that a period of 70 years or literally 70 sevens should be determined from the giving of the commandment to restore and rebuild Jerusalem to the reign of righteousness and the end of sin. It was divided into three periods: first, seven sevens to the completion of the rebuilding, and that was exactly forty-nine years or seven times seven years. The second period was to be 62 sevens from the rebuilding of Jerusalem to the time Messiah should be cut off, and that was exactly seven times sixty-two or 434 years, making a total of sixty-nine sevens or 483 years, thus leaving unfulfilled the last seven years of this prophecy.

Now, there were at least two good reasons why the last period of seven years was not at that time fulfilled. In the first place, the reign of righteousness and the end of sin did not come at that time and will not come till the end of the great tribulation. In the second place, after Israel rejected Christ and crucified Him, He turned from Israel to the Gentiles; and while Israel is out of touch with God and out of their land, Palestine, God does not count time with them. Therefore, this age in which we are living and which is nearly two thousand years old is just a parenthesis, as it were, since God is not reckoning time with Israel. Immediately after the rapture of the church, which is the time of "the fullness of the Gentiles", God will again turn to Israel and then the last seven years of Daniel's prophecy will begin.

Who Are the One Hundred and Forty-four Thousand?

Different ideas have been advanced, but Scripture will give us much light on the subject. They are the Jewish remnant of the tribulation period. They are to receive the seal of ownership from God, that they may be identified during the time of tribulation. They are to become God's missionaries during the great tribulation. You will notice that there are twelve thousand out of each of the twelve tribes of Israel. Their names are mentioned here. You will notice that one is missing—the name of Dan. Genesis 49:17 may explain it: "Dan shall be a serpent, etc." Some believe that the personal Antichrist will come from the tribe of Dan. His was the first tribe to go into idolatry. Manasseh, one of the sons of Joseph, takes his place.

Many different sects claim to be this one hundred and forty-four thousand. The Seventh Day people claim that they are these sealed ones and teach that only those of their number that keep the seventh day will be included in the rapture. The Russellites also claim to be this group of sealed ones. The Mormons profess to be the latter-day saints.

There are two tests here that you may use on these or others who make this foolish claim. First, ask them which tribe they belong to. Of course they cannot tell. The other test is that all of these are sealed after the rapture of the true church, and that wonderful event has not yet taken place; therefore, none of these sects are the hundred and forty-four thousand here spoken of. Then who are they? They are Jews, every one of them. Literal Israelites, who will begin to preach "the gospel of the kingdom" immediately after the rapture.

The gospel of the kingdom will be the gospel then in order. It will be a Jewish dispensation, and their expectation will be for a coming Messiah and a literal kingdom, which will then be in order. Many are confused in the records of Matthew and Mark where it is stated that "this gospel of the *kingdom* shall be preached in all the earth as a witness to all nations and then shall the end come." They teach that Christ cannot return for His church till the world has been evangelized and converted. The gospel referred to here is the gospel of the kingdom which will be preached during that period by these Israelites which are sealed here. If you wanted to evangelize the world, what would you want to do it with? You would want men, languages, and money. God has seen to it that there are Jews in every nation under the shining sun. They also have the languages of the world, as they have learned the languages of the different countries where they dwell. Either God, or the Jews, have seen to it that the Jews have the money. Israel could evangelize the entire world in seven years, and I believe they will do it during the great tribulation.

Who Are These Arrayed in White?

We come now, in verses 9 to 17, to another great and innumerable host of people, sealed out of all nations and kindreds and tongues and peoples, and they stand before the throne. Who are they? Some say they are the church in glory. I do not think so. They are not in heaven—they are in the earth, as we shall see later. They are Gentiles, converts of the Jewish missionaries we have already seen. The throne they stand before is probably the same we see in Matthew 25—the judgment throne of the living nations. They are to go into the millennial kingdom of our Lord and

Savior Jesus Christ. They are identical with the sheep of that judgment. They were clothed with white robes and were giving honor and glory to the Lamb.

One of the elders asked John, saying, "Who are these arrayed in white, and where did they come from?" John couldn't answer. He said, "You know." Then the answer came: "These are they which came out of the great tribulation and have washed their robes and made them white in the Blood of the Lamb." They are the saved of the tribulation period from among the Gentile nations. You will notice that they have been washed in the Blood of the Lamb. You may search the Scriptures from Genesis to Revelation and you will not find where one single soul has ever been saved apart from the Blood of Jesus Christ. But, you say, in the Old Testament time Christ had not been slain. They were saved by faith in His coming crucifixion. They were saved on credit, if I may use that expression. They were saved on credit till pay day, the day when Jesus went to Calvary's Cross and paid the full debt.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

You will also notice that these tribulation saints were before the throne of God and served Him. They will be servants, while we, the members of the church which is His Body, will rule and reign with Him in righteousness. God has so decreed that the members of the church are to occupy the greatest place of honor and blessing during eternity. It is not because we deserve to do so, but because of His matchless grace. Now notice again: "And they serve Him day and night." O, but there is no night in heaven. "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever." You see now that this entire scene takes place in the earth. It will be when Jesus comes to take up His own throne at Jerusalem to rule the earth in righteousness for one thousand years that the last few verses will be fulfilled.

His Blessed Provision

"They shall hunger no more." All during the great tribulation, famine has continued and they have known want, but that is over now. "Neither thirst any more." As the sun's scorching heat, many times hotter than now, rests upon them during the "time of Jacob's trouble", they will thirst for water; but now that He Who is the Living Water is dwelling with them, they shall never thirst again. The sun will not light upon them, nor any heat. How wonderful it will all be! It is for this old earth, as we have seen in Isaiah 11th chapter and 34th chapter and in the 23rd Psalm. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." This will have its literal fulfilment during the millennial reign of the Lord Jesus Christ. What a wonderful way to close the chapter: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

And now, much as we dislike to turn from that wonderful picture to one of judgment and sorrow, we must do so, anyway. My subject was, "Will Any Be Saved During the Great Tribulation?" We have already answered the question by showing that many thousands, even millions, are to be saved during that period; but who will they be? Will those of you that are now hearing the Gospel of salvation, have heard it for years past, but have shut your heart to God and said "No" to the pleadings of the Spirit—will you have another opportunity to be saved after the rapture of the church and during the tribulation period? My answer is, I do not believe you will ever have another opportunity if you reject the salvation which is offered you now. I would not make that statement if I could not prove it with Scripture. Turn with me to II Thessalonians 2nd chapter. Read from the 9th verse through the 12th. Here we find that when Antichrist comes, those who have rejected Christ here during this period will be hardened that they will believe the devil's lie and be damned. "Because they received not the love of the truth, that they might be saved. And for this cause (that is, because they had refused in former times to believe on Christ) God shall send them strong delusion, that they should believe a lie (Antichrist's lie); that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

My friends, my unsaved friends, if you reject Christ now and the rapture occurs before the dawn of another day, your destiny is sealed. You may weep and howl for your miseries, but it will be too late. You will be just like the five foolish virgins were who had had opportunity to get oil for their lamps but had failed. They had professions but had not the Spirit of Christ, without which none are His. When the midnight cry came, they went out to meet the bridegroom and the five that were ready went in. The others were refused admittance because they had not the Spirit of God dwelling in them. They went and tried to get oil and came back and knocked for admittance, but it was forever too late. The door of salvation was shut. Then picture the crowd on the left hand in Matthew 25 to whom it was said: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Will you be in that number? You may be. God says: "Today is the day of salvation; now is the accepted time." How many will accept Him now?

Latest Word From Professor Martcinkovsky

"It was splendid to learn that a prayer group had become interested in Dr. Juk—to finance the beginning of his work until he becomes self-supporting as a medical missionary.

"Recently I returned from Syria. There, in the American University, it was my privilege to give three lectures on the subject of Ethics and Religion, also on the evangelical movement in Russia. Two lectures were in the Russian Club, and one delivered in German for the German colony. A door was opened to the blind Armenians, and a message given to them through an interpreter. The attendance was good. By December 16th I hope to be in Prague."

Pray for Brother Martcinkovsky's future service in Europe, that God's rich blessing may be upon it as he ministers to the children of God in different countries and brings the Gospel to the unsaved among Jew and Gentile.

The Key to the Missionary Problem

(Matthew 9:38)

This chapter on prayer is taken from the book, "So Send I You," by Oswald Chambers. The whole book is very helpful to young people and all Christians who desire to be in the will of God at all times. Rev. Oswald Chambers was Principal of the Bible Training College in London before he went out to Egypt.

(1) The Key to the Master's Orders. "Pray ye therefore."

The key to the missionary problem is in the hand of God, not of man; and, according to our Lord, the key is prayer, not work, as that word is popularly understood, because work may mean evading spiritual concentration. Our Lord says—"Pray ye therefore."

We are not speaking of the lock which the key has to open, viz., the problems of missionary enterprise, but of the key to these problems. That key is put into our hands by Jesus Christ, and it is not a commonsense key. It is not a medical key, nor a civilizing key, nor an educational key, not even an evangelical key; the key is prayer. We are challenged straight off with the difference between our view of prayer and our Lord's view. Prayer to us is not practical, it is stupid—stupid, that is, from the ordinary natural commonsense view—we will never pray. It is absurd to think that God is going to alter things in answer to prayer! But that is what Jesus says He will do. It sounds stupid, but it is based upon His work of Redemption. The reason that we do not get prayers answered is that we are not stupid enough to believe what Jesus said. A child, and only a child, gets prayer answered; a wise and prudent man does not (cf. Matt. 11: 25). We have to be as natural as a child in our relationship to Jesus Christ, and He does His work all the time. Jesus Christ is our Master, and He lays down His orders very distinctly—"Pray ye therefore."

(a) Prayer the Work. John 14:12. We are apt to think of prayer as a commonsense exercise of our higher powers in order to prepare us for work, whereas, in the teaching of Jesus, prayer is not to fit us for the "greater works" —prayer is the work. Prayer is the outcome of our apprehension of the nature of God, the means whereby we assimilate more and more of His mind, and the means whereby He unveils His purposes to us.

(b) Prayer the Fruit. John 15:16. The way fruit remains is by prayer. Our Lord puts prayer as the means of fruit-producing and fruit-abiding; but, remember it is prayer based on His agony, not on our agony. God is not impressed by our earnestness; He nowhere promises to answer prayer because of our agony in intercession, but only on the ground of Redemption. We take the crown off Redemption as the ground on which God answers prayer and put it on our own earnestness. We have "boldness to enter into the holiest by the blood of Jesus," and in no other way. Prayer is the miracle of Redemption at work in us which will produce the miracle of Redemption in the lives of others.

(c) Prayer the Battle. Eph. 6:11–20. The armour is for the battle of

prayer. Stand therefore, having on the whole armour of God, and then pray. The armour is not to fight in, but to shield us while we pray. Prayer is the battle. The reason we do not pray is that we do not own Jesus Christ as Master; we do not take our orders from Him. The key to the Master's orders is prayer, and where we are when we pray is a matter of absolute indifference. In whatever way God is engineering our circumstances, that is the duty—pray!

(2) The Key to the Master's Ownership. "The Lord of the Harvest."
According to our Lord, He owns the harvest, and the harvest is the crisis in innumerable lives all over the world. "Pray ye therefore the Lord of the. harvest"—not pray because we are wrought up over the needs of the heathen, not pray to procure funds for a society, but pray to the Lord of the harvest. It is appalling how little attention we pay to what our Lord says. "As My Father hath sent me, even so send I you," viz., to put in a sickle, to reap. All over the world there are crises in lives. They are all around us, heathen and Christian; we meet them by the score every day we live; but, unless we are set on obeying our Master's orders, we will never see them. Supposing the crisis comes in my father's life, my brother's life—am I there as a laborer that the harvest may be reaped for Jesus? Jesus said, "Go and disciple all nations in My name," and we can not disciple others unless we ourselves are disciples. The evangelical emphasis has too often been: "So many souls saved! Thank God, now they are all right." The idea being, that we have done this thing for God. It is God that saves men. We have to do the discipling when they are saved.

(a) His Position in His own World. Col. 1: 16–18.
Our Lord's position in His own world is that He created it. From the remotest star to the last grain of sand, "all things were created by Him." His own creatures always recognized Him. "He came unto His own things." They do not recognize us because we have too much of the brute about us, and the whole creation is waiting for the revealing of the sons of God.

(b) His Position among His own People. John 1: 11.
"And they that were His own received Him not." Jesus is never recognized by any man until the personal crisis is reached, and that is the meaning of conviction of sin. He is the owner of the harvest, not of everyone; they will not have Him until the point of crisis is reached. Jesus Christ owns the harvest, which is produced in men by the conviction of sin, and that is the harvest we have to reap. We may be so taken up with the activities of a denomination, we may give ourselves up to this committee and that, whilst all round about us people are ripe unto harvest, and we are not reaping one of them, but wasting our Lord's time in over-energized activities to further some cause or denomination.

Jesus Christ is the Lord of the harvest. There are no nations whatever in His outlook, no respect of persons with Him; His outlook is the world. How many of us pray without respect of persons, and with respect to only one person, Jesus Christ?

(c) His Position over His own Disciples. John 17: 6.
"Thine they were and thou gavest them Me." The disciple is Christ's own,

and the disciple is not above His Master. He tells us to pray, His Spirit is abroad, and the fields are white to harvest; but the eyes of all saving His disciples are holden. If, for one whole day, quietly and determinedly, we were to give ourselves up to the ownership of Jesus and to obeying His orders, we would be amazed at the close of the day to realize what He had packed into that one day. We say—"Oh, but I have a special work to do." A Christian is called to be Jesus Christ's own, one chosen by Him, one who is not above his Master, one who does not dictate to Jesus what He intends to do. Our Lord calls to no special work—He calls to Himself. Pray to the Lord of the harvest, and He will engineer circumstances and thrust out.

(3) The Key to the Master's Option. "That He will send forth laborers into His harvest."

The form the prayer is to take is also indicated by the Master—"that He will send forth laborers into His harvest". This leaves no room for the "amateur providence" notion which arises out of the neglect to take our orders from Jesus Christ. We must pray the Lord of the harvest, and take our orders from Him and from no one else. The desire to be an amateur providence always arises when Jesus Christ is not recognized as the universal sovereign.

(a) The Direction of the Work. John 4:35-38. The "other men" who labored are the prophets and apostles; they have "entered into their labors." The great Sower of the seed of Redemption is the Holy Ghost. The direction of the work is at the option of the Master, not at the choice of the disciple. Mark the significance of the term "labor". We refuse to pray unless we get thrills. May God save us from that counterfeit of true prayer! It is the intensest form of spiritual selfishness. We have to labor, and to labor along the line of His direction. Jesus Christ says—Pray! It looks stupid, but we labor at it, and results happen all the time, from His standpoint, because God creates something in answer to prayer, and by means of prayer, that was not in existence before. "Labor"—it is the one thing we will not do. We will take open-air meetings, we will preach—but labor at prayer! There is nothing thrilling about a laboring man's work, but it is the laboring man who makes the conceptions of the genius possible and it is the laboring saint who makes the conceptions of His Master possible.

(b) The Disposition of the Worker. Matt. 10: 24.

Wherever the providence of God may dump us down—in a slum, in a shop, in the desert—we have to labor along the line of His direction. Never allow this thought—"I am of no use here." Pray wherever He has engineered your circumstances; ejaculate to Him all the time. Impulsive prayer, the prayer that looks so futile, is the thing God heeds more than anything else. Jesus says—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Think what an astonishment it will be when the veil is lifted to find the number of souls that have been reaped for Jesus because our disposition had made Him Master, and we had got into the habit of taking our

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A Foretaste of Good Things to Come

We desire that our prayer family take upon their hearts for intercession the publication and distribution of Prof. Vladimir Martcinkovski's new book on Russia. To this end, we are giving a glimpse into the last chapter.

Movements in the Religious Realm

THE same factors continue to operate, whose movements I myself observed in former years, in Russia—the separation of Church and State, the anti-religious campaign, "the revival movement" within the Orthodox Church, and the free evangelical movement outside the latter.

The struggle against religious activities has increased in intensity. Decrees have been issued, limiting them. Religious societies are not allowed to engage in social or philanthropic activities; religious organizations for young people are forbidden, as also all organized religious instruction of children; preachers are no longer allowed to travel about—they may preach only in their own home communities under restraint. Sunday has been abolished as a holiday and a general day of rest. The importation of the Holy Scriptures or any other form of religious literature, is forbidden, as also the printing of the Bible in the U. S. R. R. Religious workers are deprived of civil rights, such as the franchise, eligibility for employment, possession of a bread card, social insurance, and the right to live in the city of Moscow. Hundreds of preachers have been imprisoned. Even kinship with religious people becomes dangerous. Hence Communists sometimes officially renounce parents who are religious, owing to the embarrassment they suffer on account of them.

On the other hand, anti-religious propaganda is widely disseminated in the schools and in society generally; it has at its disposal the press, theatres, moving pictures, and radio. Thus freedom of conscience is limited, and the well-known provision of the Soviet Constitution, that "the right of religious or anti-religious propaganda is recognized as belonging to every citizen," since May, 1929, has applied only to anti-religious work. And to the religious believer there remains only the right to confess his faith, but not to propagate it.

For us it is not important how far the representatives of the government take part in the fight against religion, for it is not our purpose to discuss political questions. What is important is the fact that this fight is going on, and that those waging it strive to enlist the government on their side, by representing religious activity as a political crime, as counter revolution. Thus the weapon employed is not truth, but might; not persuasion, but compulsion.

And it is in this employment of force that we see the first sign of bankruptcy on the part of atheism in the U. S. S. R., just as under the old régime bankruptcy overtook the state religion. There is an Arab proverb which says, "You can bend men's backs under the sword, but not their hearts." But is this victory? The actual fact is that now, just as in the past, whether under the persecuting Roman emperors or under the Spanish Inquisition, "the blood of the martyrs is the seed of the Church." The nation's heart, its sympathy, is on the side of the persecuted ones.

In a certain village in the Ukraine, the Orthodox priest was arrested, and a new priest sent to take his place—a representative of "the living church" (which, as is well known, enjoys the protection of the government). As a result of this, the peasants ceased attending church. The new man was perplexed. "Why, I haven't changed anything in the services, either the dogmas or the ritual. What is the difference between our priests and your priests?" he asked.

"The difference," the peasants replied, "is that our priests sit in the prison and yours put them there." This is the answer of the people regarding the employment of force in the matters of religious belief.

The New Element in Present-day Persecution

The new factor in the present-day persecution is that it is being directed with especial force against the free churches, whereas in the earlier period of the Revolution it was directed principally against the former State Church. On the front cover of the Moscow magazine, *Bezboznik*, one for November, 1927, there appeared caricatures of various leaders of the evangelical movement. Among them there was not a single priest or bishop. One figure represented the writer of these lines, in the form of an angel flying through the sky, and bearing the legend, "Angel, brother, Prof. Martcinkovski." This publication belongs to the Moscow committee of the communist party, and has a circulation of 70,000. Many thanks to them for this free advertising! All other means for gaining entrance to the U. S. S. R. are denied us exiles. The so-called "sectarians," formerly persecuted by the state church, during the early days of the revolution enjoyed more liberty, perhaps because of the hope that they would help toward the dissolution of the orthodox church. While living in Moscow, I heard this idea expressed frequently. It developed, however, that the aim of the sectarian movement was not protest, or dissolution of the orthodox church, but the creation of a better life through the preaching of Christ and the Gospel. Moreover, it turned out to be a more stubborn and dangerous opponent than the former state religion. In the former official church it was easy to find grounds for legal prosecution of its officials and priests, in the various ties, present or past, between it and the old régime; whereas, the independent Christian societies not only had had no connection whatever with politics, but had been persecuted by the state, under the influence of the church.

The Triumphs of the Gospel

But has suffering quenched the spirit of bravery among the believers? Let us consider a few incidents. A year and a half after my banishment from the U. S. S. R., scores of my Moscow friends were arrested. Some of them suffered long terms of imprisonment and exile. One of them was sentenced to the terrible Solovetski Monastery, on an island of the White Sea, not far from the Arctic Ocean. When he was brought from Butyrki prison to the railway station in Moscow from which he was to be sent off, he was denied the privi'ege even of saying good-bye to his friends. Seeing some of them from a distance, as he stood upon the platform of the coach, he shouted from behind the gleaming bayonets of the guards the one word, "Rejoice!"

But, after about eight months, he was released from the monastery-prison. It

was during the time of the autumn ice-drift in the White Sea; and the released prisoners were sent off in an old and leaky vessel. For three weeks they plowed through the ice-floes, hanging between life and death. My friend finally reached Leningrad, and from there he wrote me in Prague: "I have lost my chances of a career, my health, and the right to live in Moscow, but there is left to me the faith expressed in the words of Paul—'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of God.'" Such is the faith of Christ's confessors in our times.

As is well known, the U. S. S. R. has gone over to a five-day week, with factories, etc., working continuously, and workers divided into five shifts, each shift resting on a different day in the week. For this reason, the believers are seeking to hold services every day, so that men from each shift may hear the Gospel. The closing of meeting halls has led to such a situation that in some cities (*e. g.*, Moscow and Odessa) the same building is used by different congregations at different hours from 8 A. M. till late at night. Recently, there have been reports of quiet meetings (without singing) held in the dead of night, and secret orthodox services in the forests. In very truth, the Church of Christ has gone back to the catacombs.

But Christianity in Russia is not drying up. Once in Moscow the aged Baptist preacher, Pavlof (now deceased), was summoned to the G. P. U., where he was asked, "How many preachers have you in the Moscow Baptist Church?"

"Five hundred," he replied.

"Five hundred! In Moscow alone? How is that?"

"Simple enough. We have five hundred members, and every member is a preacher." A Russian Christian writes:

"After our commune was closed, I spent some time in the place where God's servants have to stay. Acts 12:1–17; 16:24–28. I assure you that in my heart it was as though I were living in the Garden of Eden, or eating the fruits of paradise. Scarcely a single night passed when I did not rise from my bed and thank God. And what was that which moved me to praise Him? Why, the consciousness of His wonderful presence. Tears flowed from my eyes, from this great and unspeakable joy. Sleep fled from me, and the only thing for me to do was to get up on my knees and praise God for his faithful and unfailing presence with us. For Him there are no barriers. He passes through closed doors. Jno. 20: 19–22. When one enjoys fellowship with God, life is sweet anywhere—in the poorest hovel, yea, even in prison. But without God, life even in a palace has no meaning and holds no joy."

The need among the evangelical preachers in Soviet Russia is very great. Many of them do not have even potatoes. The death rate among the wives and children is startling. Hence relief for our brethren is a pressing necessity.

A letter dated July 14, 1930, states: "Many are finding faith, and asking to be received into the churches. Those who have previously fallen away are turning back to the Lord, and after deep repentance and thorough examination are received again into our churches." Sixteen letters received more recently, from points all over the U. S. S. R., all the way to Vladivostok, on the Pacific Ocean, testify to the same thing.

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BABSON'S REPORTS
Babson Park, Mass.

SPECIAL LETTER
November 10, 1930.

Something to Think About

This special letter issued by Mr. Roger W. Babson, whose reports on business conditions are widely read, has brought much favorable comment. Particularly so, with its emphasis upon spiritual values. Read it carefully and prayerfully.

IN MY Special dated October 6, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth but that they are not now in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however, be much nearer than I had then thought. Apparently people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an

abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled "An Age Destitute of Faith":

"The other day I listened to a group of public men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors wide open, but the people pass them as they rush to their pleasures. Car and char-a-banc, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next, two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, thought it was well that their children should be taught the elements of the Christian faith. Now in British cities, at any rate, we are surrounded by children and by young people in their 'teens who have never been near either church or Sunday school."

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be a different form from those of 1880–1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history;—in fact, I discussed it in the first edition of my book, "Business Barometers," written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly

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Russia's Womanhood Needs Christ

THE fact that in Soviet Russia, women have equal rights as citizens with men, makes the problem of womanhood there exceedingly important. Today in Russia, there are women who are soldiers, even some who hold the position of General in the Red Army. Not only in the army, but in official, social, professional, and educational circles, her equality with man is asserted. Let us keep in mind that under the Communistic régime for men and women the individual counts and has rights only in relation to the State.

According to statistics, which cannot be exact now in Russia, there are 4,000,000 more women than men; in a certain village 269 more than men, and 166 of these are widows. There are two classes of widows, the gay and the forlorn. They can be recognized by their dwellings. See this row of houses! The roofs and fences are all askew, and the windows falling apart. You see that for years no one has made the rounds with axe and saw in hand. A deathly breath has blown over the scene. Their husbands were killed in the war. They eke out a living. In the evening, they come out and sit in silence on benches with no interest in life. There is no topic for conversation. These are resigned to their fate.

But others are not resigned. See that cottage opposite, brightly lighted and full of life. She, too, is a widow. Her neighbors say the "baba" (widow) has gone beyond all limits. She arranges in her house a regular paradise for drunks and merry-makers. Songs and shouts never cease. However, the majority are resigned.

In Sarator, a village of fair size, is what is known as the widows' settlement—only widows there. A widows' village, a widows' field, and a widows' community are to be found here and there. Thousands of widows live in Donskaya province.

The widows have started social centers not known before the war. The young girls carry these on. Groups of ten or fifteen girls hire a house for the winter until Easter, after the hard summer's work. The owner, usually a widow, charges a high rent. Each girl pays as much as 70 pounds of potatoes or flour, 5 pounds of butter, and a quantity of kerosene and firewood. Three times a week there are social evenings.

A bunch of young fellows walk in, playing accordion and shouting songs as they go from house to house. If these girls are not interesting, there are plenty more, and so morals are at a low ebb. There is very little respect for women and they fear the future.

One energetic widow would not live alone, nor did she fancy the social gatherings; so she managed to marry a Chinaman, and said at least she had some one behind whom she felt safe.

Carry the women of Russia on your hearts in prayer. They are brave and patient in suffering, but the home life of millions is threatened. To be deprived of food and property is severe, but to be separated by force or by low standards of living from your family is almost unbearable. Pray for the women of Russia!

Word has reached us that Miss Jean Rhode, one of our missionaries in Poland, is ill. Pray for her speedy recovery to health and strength.

Investments Paying Eternal Dividends

Our missionaries, Mr. and Mrs. R. W. Hill, in Roumania, have sent this report concerning their corps of native workers. We sincerely trust our readers will support these laborers with intercession, praying that the power of God may indeed rest upon them in their ministry. We are glad to present an article by Mrs. Hill, that tells of severe suffering for the sake of Christ. Two of these workers, Messrs. Neamtu and Schipor, are in need of support. Remember these faithful men in prayer that their needs be taken care of.

A GROUP OF NATIVE WORKERS IN ROUMANIA
SEATED—*Left to Right*—T. Schipor, R. W. Hill, Mrs. Hill, G. Mocanu.
STANDING—L. Badziak, G. Neamtu, J. Neumohr, I. Hamaliuc, V. Zarajan.

ILIE HAMALIUC

During the year 1930 two missionary journeys were made to Bessarabia, and a Sunday School was started of over 100 children. A number of meetings were visited, and much blessing resulted. The rest of the year has been spent in and around Siret, working among the Ruthenians. Quite a few have been baptized. He has also been leading the Young People's work, which is growing nicely.

JOSEF NEUMOHR

Has been working principally among Germans and Ruthenians. He has confined his efforts to several Ruthenian and German villages in the Bucovina, where quite a number of souls have been given him for his hire. He is a most faithful and persistent worker, who knows no fear and is constantly about his Master's business. He has been much persecuted by the priests, but cannot be intimidated.

TEODOR SCHIPOR

Has been engaged in visiting Roumanian meetings and villages in the Bucovina and Moldovia. Considerable pioneer work has been done, many villages having been visited on his itineraries that have not been touched previously. He has been actively engaged in Sunday School work.

VASILE ZARAJAN

Thousands of tracts have been distributed by this faithful worker. It seems to be his gift to be able to distribute much literature. He visits Roumanian communities entirely, both in the Bucovina and also in Moldovia. He also has done considerable pioneer work. His health has, however, been very poor this year, and he has been confined to his bed for quite a while. His health seems better now, and he is looking forward to a very active winter campaign.

LUKAS BADZIAK

Works in the vicinity of Siret among Germans, Ruthenians, Poles and Roumanians. As he cannot use a bicycle, having two mutilated hands, with only one finger, he has done most of his visiting on foot. He works also among Jews and is a good tract distributor. Many Bibles and Testaments have also been disposed of by him.

G. NEAMTU

Has done considerable pioneer work in Roumanian communities in Moldovia. He is a most faithful worker and has organized five Sunday Schools. He seems particularly gifted in dealing with children. He and his Hebrew-Christian wife have done considerable work among the Jews, distributing many portions of Scripture, Testaments and tracts and have been much blessed in their ministry.

GR. MOCANU

Has been laboring among Roumanians mostly. He recently made a journey to Germany, there to be married to one of our young sisters who has been attending the Wiedenest Bible School. They have just returned from Germany and are settling in a Roumanian village in old Roumania, where we feel sure the Lord will use them. They are capable and should prove most efficient workers. The young bride was very successful as a teacher in our Sunday School in Siret.

We solicit your prayers for all these faithful workers and for the entire work in Roumania. Many laborers are needed, for but few villages have been touched and the harvest is ripe. The people are hungry for the Gospel and greedily accept tracts or literature of any kind. Now is the time to work among them. We can accept but few invitations, having so few laborers.

R. W. HILL.

Suffering For His Sake

DEAR FRIENDS:

We read in II Timothy 3:12—"Yea, and all that will live godly in Christ Jesus shall suffer persecution." Yes, ALL who live godly in Christ Jesus do suffer persecution in one way or another. The devil is on the job, always watching the opportune moment, and it is only as we put on the whole armour of God that we shall be able to stand against his wiles.

I know that you hear and read a great deal about the persecution of the saints in Russia, and we do well to hold them up constantly before the Throne of Grace in prayer. But not alone in that godless land are the devil's efforts centered—they reach over into Roumania as well, as the following will reveal.

It was at the end of our Sunday School Conference in Veresti that I met three brethren from a neighbouring village, and heard from them this story:

"Two years ago," said one, "God in His love and mercy sent a Christian man into our village on an errand. As he was passing along on his way out, I met him. He handed me a little folded paper, saying in a very friendly way, 'When you have time, read this.' I took the paper and, out of pure curiosity, started reading it. It was a portion of the Gospel of John. I kept on reading after that until I knew it almost by heart, reading it partly because I had nothing else to read and partly because I could not leave it alone. Some months later, the Lord led Brother Neamtu into our village and to my door. After a little conversation, I showed Mr. Neamtu my paper and asked if he knew any

thing about it. To my joy and surprise, I found him to be a man of God. He soon made the message clear to me and led me to accept Christ Jesus as my Saviour. Since that time Brother Neamtu has been coming to visit us at regular intervals and now, as the result of two years' work, four men and their wives have been converted, and we gather for worship."

Then they told me how, on the Thursday night before the Conference, the little son of one of these saints died, and this small band gave up coming to the Conference in order to bury their dead. But trouble arose—no permit could be obtained for a grave in the cemetery. Why? They are believers, and have given up their old sinful way of living; they are no longer considered part of the village family, and therefore have no village rights. There was nothing to be done. The sorrowing father must needs go to the next village some 30 kilometers away in order to obtain the needed permit from higher authorities. Fearing that his wife might have trouble while he was gone, he called the believers together and made known to them his fear. At once they agreed to remain with the sorrowing mother until he returned, committing one another to God's tender care. The father started out before daybreak on his long journey on foot. You can just imagine this little group at home, following him with their prayers and doing all that was possible to comfort the mother.

The villagers and the priest had set a watch, and knew all about the plans made by the believers. They watched this weary, sorrow-stricken father treading the long dusty road, and they laughed with devilish glee. "Now," said the priest, "we will show them something for leaving their church and getting mixed up with the 'Converted Ones.'" They waited a few hours until the father was well on his way. Then the priest, accompanied by practically every villager, appeared at the house and demanded to know where the body of the dead child was. The mother pointed to the door of an adjoining room. The priest went to the door. Finding it locked, he demanded the key. This, the mother explained, she could not give him, as the father had locked the door himself and had taken the key with him.

While this conversation was taking place, the villagers in the yard outside were having a happy time—yelling and singing and making merry—but our little handful of believers, white and trembling, were sobbing out their prayers to God. The mother was near to collapse. What would happen? The priest was raging. His anger knew no bounds. He called the villagers—big, rough, peasant men—to come in. They came, and, finding the priest so hurt and insulted because the door was locked, they took the three men of the little group outside and beat them without mercy until they were but a broken heap on the ground. Then they smashed in the door of the room where the dead child was, grabbed up the body, and marched off with it. As if by magic, all the paraphernalia needed for a funeral was at hand—loaves of white bread, cooked wheat and honey, flags, and candles. Away they went to the cemetery, shouting, yelling, dancing, and cursing, many of them more than half drunk, and so the child was buried by the orthodox priest.

The father returned in the late afternoon of the next day—weary, tired and hungry, but happy—the necessary permit for a grave safely tucked away in an inside pocket. All was still, not a man on the street! He thought it strange, but went on to his humble little home, thanking God for the kindness shown him by the higher authorities. As he entered his house, the sight that met his eyes was almost unbelievable! His three brethren in Christ with swollen faces, black eyes, and blood-stained clothes, his wife ill, his house with smashed doors and windows! And oh, grief of all griefs, the body of his dead son, his only boy, gone! Where? How? When? Buried by the priest. He was bewildered. Big, strong man that he was, he broke down and sat on the floor with his head in his hands and wept. As they all wept thus with burdened hearts, the mother lifted her head from the pillow and in a sweet voice sang, "Safe in the Arms of Jesus". A sweet peace and calm came over these friends. The father said, "Yes, yes, I am comforted. We need sorrow no more. It was only his body they buried. My own dear boy is safe in the arms of Jesus, and some day we shall join him."

These dear ones then held a prayer meeting, partook of food, and went to rest. Early next morning the dear father said to his companions in Christ, "If you are able, make ready and go to Veresti. You will be in time to see some of the guests, and you will surely see Sister Hill, for she cannot leave

until Monday. Ask them to pray for us here." These men were only too glad for the opportunity, and started out as soon as possible, arriving at the close of the day, as you know.

Since this happened, we have heard from Brother Neamtu and he tells us that in this village great interest has been aroused in the Gospel, the result of the priest's anger and actions. Mr. Hill has sent up a lot of tracts and Gospels. Won't you all join in prayer for these village people? My heart is so burdened for them. May a great light shine in these dark places! Witnesses are needed—men born again—who can give all their time to the Lord's work. Funds, too, are needed to keep the workers at it. We hear that in the realm of finance there are great depressions, and in the realm of sin there are great strides forward. I know of no better way to dispel depressions in finance, and send the light into dark places, than to "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty." (Prov. 3:9, 10.)

LOUISE V. HILL.

Missionaries who need a foreign language may be encouraged to persevere in their studies by the viewpoint of Prof. Edward L. Thorndike, head of the Institute of Educational Research of Columbia University. He says, contrary to the popular thought, "The time for learning a language is the time when you need it. Pupils nine to eighteen years old, in a good private school having over twice as much class study as a group thirty-five years old and older, gained little more than half as much."

There once lived in a western city an umbrella mender. He was poor, uneducated, and a cripple—the last man one would select for any sort of leadership. But he was a power in prayer.

At his death, hundreds of those whom he had led into the kingdom through his prayers were present, weeping and saying:—"He led me to Christ." No one called him a leader, but what a marvelous one he was in a humble sphere! This incident suggests a singleness of purpose in the prayer life of leaders.—*Record of Christian Work.*

S. P. BADANTSEFF

GREETINGS FROM MR. BADANTSEFF

Harbin, China, December 20, 1930.

DEAR BROTHER HOGG:

Peace be to you! I wish to answer your esteemed letter immediately. I have no proper words to express my thanks to the Lord and to you for all your benefits toward me and for your interest in me. The grace of the Lord toward His children, and toward me, His humble servant, is unspeakable. Your kindness to me is endless. If I should be deprived of everything, I would remain faithful to my Saviour. May His holy will be done! I am ready to take anything from His hands.

I am sorry to hear that the world distress has reached even your most wealthy country and that you suffer depression. Through all these events, we can see that the Lord's coming draweth nigh. We, as God's people, must watch and be ready to meet our Lord. I believe the Lord will defend His people in all their sorrows. The Lord keep you and help you in your struggle against the sin of the world!

Greetings to all our dear brethren.

Most humbly yours,

S. P. BADANTSEFF.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

He that loveth little, prayeth little; he that loveth much, prayeth much.—*St. Augustine.*

The Joys of Evangelism

In the following article our dear Brother Stettler tells the joys of evangelism. We desire to call particular attention to the ministry of distributing the Scriptures and Gospel tracts. Mr. Stettler finds the giving out of the printed page a most effective method of reaching the masses. The literature handed out is of a Scriptural nature, clearly showing the way of salvation. Other portions are for God's children to instruct and develop them in Christian living. Helpful messages by well-known Bible preachers and teachers have been translated for such use. Remember Mr. and Mrs. Stettler in prayer.

Lodz, Poland, December 16, 1930.

BELOVED FRIENDS:

On one of our recent journeys we were privileged to witness how some of the seed fell into good ground, and we are now waiting to see it bring forth fruit. We often wonder why it is that sometimes a long period elapses without our seeing a number of clear-cut conversions in the ministry. One's heart begins to get uneasy and we try to discover the cause. Then, again, God grants times of special refreshing that make the heart almost leap with joy.

This past month has been one of rejoicing. Near the end of one meeting, quite a number of souls gave themselves freely to God. It was sweeter than song to hear the cries of sin-sick souls confessing their sins to Christ their Saviour. Girls in their teens, mothers of grown sons and daughters, men in their best years—all called upon the name of the Lord. Together with their prayers were mingled those of cold professors and zealous Christians, asking God for forgiveness, cleansing, and filling.

There is nothing like a revival among believers and unbelievers. There all difficulties disappear. There is no more trouble about "raising" funds—this happens without much advertising. No distance is too great to keep the people away, and the coldest cement floor will not hinder their coming. Even the enemies of the Cross seem to like the warm spot in a Christian's heart. One notorious sinner spoke up when I asked who wanted to be saved, saying, "We *all* want to become followers of Christ." One good old brother, living quite a distance away, came to stay in the city, for the time being, to be able to attend the series of meetings.

Yes, God worked wonderfully, and yet we had to see one godless father come into the inquiry room and drag his two daughters out into the street. They wanted to be saved. It was a pitiful sight, and most of the folks wept more loudly than the girls. Yet, we know that God worketh for him that waiteth for Him.

After visiting the many who are sick and troubled, one comes back with a great burden. O, the many who have pleaded with me to pray for them! I don't think I could keep them in my mind if I would try. Many outstanding incidents remain in my mind, but the names of the individuals connected with them are forgotten, as there are too many. How good it is to know that we have an advocate with the Father, Jesus Christ the Righteous!

God is blessing our tract ministry. Letters have come from military garrisons, telling us of blessings received through literature we have sent there. One brother writes from Argentine, where he lives among the Indians and negroes and is not able to understand the language of that new country. He lives far from any believers and has, therefore, no chance for fellowship except with God. The magazine and tracts we sent him have proved so great a blessing that he has sent us a token of love and gratitude in the form of five pesos.

In the neighborhood of Lodz, we have been sending out many Gospels and tracts and Polish New Testaments through the Young People's Society. It has often seemed as though all our labors were in vain and that the Polish meeting, started there two years ago, was hardly worth the effort. Only recently, however, we have heard a noise in the top of the mulberry trees. Quite a few Poles seem to be diligently seeking the Lord and eagerly reading the Word of God. They gather here and there in the homes to know more intelligently whether these things are so.

We are glad to publish the good news of Christ—crucified, risen, ascended, and coming to all men. Be sure of our hearty thanks for your intercession,

encouragement and gifts. May the Lord be your exceeding great reward "till He come"!

Your fellow-servants in Christ,

FRED AND MARTHA STETTLER.

CZECHOSLOVAK SETTLERS' AID ASSOCIATION OF CANADA

V. VOJTA, *Secretary*

December 20, 1930

DEAR BROTHER IN THE LORD:

It gives me pleasure to write to you a very few words concerning my mission trip in the West. The Lord made it possible for me to visit some places around Minitonas, Swan River, and Benito. There are many families there who have come from the old country, and most of them are known to me personally. We had several meetings there. Some farmers who lived very far from the place where the meetings were held, came in every time and were very thankful to the Lord for giving them the opportunity. There are about thirty Czechish families, and about the same number of Ukrainian, who know the Lord. There are many people around who are willing to come in to the meetings, and yet there are few such meetings held there during the year. The Lord willing, I should be very glad to visit them every month, if possible.

I am still working for the Lord among our Slavik people in Winnipeg, but the best opportunities here are found in house to house visitation and personal work. One Czechish family, who have always rejected the word of God, now confess Jesus Christ as Lord and are willing to be baptized. There are the mother, two daughters, and a son. The girls are both able to sing and to play on instruments.

I shall be very thankful to the Lord if some souls are saved here in Winnipeg. It would be the greatest joy to me. Pray for me, my dear brother, that the Lord will enable us to glorify His dear name in this work for Him in Canada.

Your obedient servant in Christ Jesus,

VACLAV VOJTA.

"Christianity and Communism" is a helpful book by Mr. I. N. Astakhoff, who as an eye witness writes intelligently on conditions existing in Russia and their significance in light of prophecy. 35 cents per copy. Order through Fellowship office.

CHRISTIAN ACTIVITIES IN HUNGARY

Hungary, December 19, 1930.

MY DEAR CHRISTIAN FRIENDS:

The work among boys and girls is going on with blessed results. I refer to the Experimental Object Lessons of which I wrote you some time ago. They love the lessons very much. This work is in addition to the regular International Sunday School lesson. Next Sunday my subject will be "Ye are the salt of the earth."

On December 14th we had our religious meeting in the beautiful Council Chamber of the City Hall, under the auspices of the Reformed Church. Upon invitation, I spoke at this meeting on the subject, "The Practical Application of Christianity to Life." Every seat was taken, and I trust that my effort will bear fruit for Him. Our pastor emeritus was present—a splendid type of Christian gentleman.

I have been requested to work among the young men of the Reformed Church Home. Of course, I am glad for this opportunity to serve and will go to the place to start the work, probably this week. The Principal of the Elementary Schools has promised to accompany me there to introduce me to the men.

Of course, the pastors themselves cannot do all the work. We specially need more laymen in the field of service. It is, however, not easy to win them, notwithstanding the splendid appeals on the part of the clergy, especially the appeal I heard from the Dean of the Budapest Theological Seminary last spring. We have a fine body of Christian men here who are fully devoted to the Master, and the work, with God's help, will succeed.

Yours in the Master's cause,

EUGENE NAGY.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

In prayer it is better to have a heart without words, than words without a heart.—*Bunyan.*

Cold prayers shall never have any warm answers —God will suit his returns to our requests. Lifeless services shall have lifeless answers; when men are dull, God is dumb.—*Thomas Brooks.*

PRZEORSKI'S MAGAZINE MINISTRY

Poland, January 5, 1931.

AMERICAN EUROPEAN FELLOWSHIP,
156 FIFTH AVENUE, NEW YORK CITY.

DEAR SIRS:

A. PRZEORSKI

I am enclosing vouchers for money received for the magazine work for the month of November and December, 1930. Heartiest thanks to the donors.

The publishing of the magazine is very important. It exerts a great influence for good, even though it is not always appreciated. There are people who read the magazine with interest, but who are not sufficiently interested in the spiritual value of its contents to pay for a subscription. They are still bound by the superstition created by the false teachings of the past.

One brother who is a guardian tells me that his magazine is read by all the members of the family in whose home he is living. One old lady, cousin of a Romish cardinal, ordered the magazine and two copies of my commentary to the Gospel of Matthew and sent me as a free will offering 50 zloty, which is equivalent to about $6.00. I take this as a seal of God's approval. The magazine also has its influence on the Polish authorities.

The difficulties are many. I am the only Polish contributor to the magazine. Here in Poland we do not yet have believers who are educated and spiritually prepared for writing, so I help myself by the use of translations. As a rule, each issue of the magazine contains a few articles written by me, along with translations of other articles. I have been printing sermons of Dr. Scofield, which are very good for believers and intelligent unbelievers. Now I am printing a translation of J. H. McConkey's "Surrendered Life," a truth very little understood by Polish believers, and also J. H. McConkey's booklet on "Prayer."

I thank you very much for your kind remembrance of me, expressed in the sending of a package of clothing. After receiving this package, I shall be able to write you something more about the matter.

With much love and heartiest Christian greetings,

Yours in His service,

A. PRZEORSKI.

GROWTH OF A CHURCH IN POLAND

"And this is the promise that He hath promised us, even eternal life."—I John 2:25.

The town of Lyskow, which makes a very good center for the Lord's work here, is surrounded by many other towns and villages. The nearest railroad station is over 38 miles away. This has its advantages, however, for no false teachers come here to spread their unsound doctrines.

Before the World War, there was no one here who believed in eternal life in Christ Jesus our Lord or who had even heard the Gospel news. The people called themselves orthodox Christians and were led by so-called "Spiritual Fathers," but were kept by them in ignorance, darkness, and sin. They promised them eternal life for money; that is, if one gave them a good sum of money, they would pray for him and assure him of an entrance into heaven when he died.

During the World War, the people were scattered in every direction. Some of them got in touch with believers and became Christians themselves. When I came here from the United States in 1924, I found a family of three such believers here in Lyskow. We united in prayer and faith, and testified of the Lord to others. The Lord helped us and wonderfully blessed our efforts. We held meetings in different towns and villages, and these meetings were so well attended that the kerosene lamps could not burn for want of air. At the close of the meetings, the people asked many questions and begged us to come again and give them further instruction. That whole winter we went from place to place holding meetings. The Lord blessed us and many believed on the Lord Jesus Christ.

I felt that I ought to give my whole time to the Lord's work, so I moved with my family to Lyskow, making it the center of the work. Here, on April 16, 1926, 43 souls were baptized and the church was organized. There had never been a Protestant

PRYSTUPA'S CONGREGATION AT LYSKOW

church here and therefore it was an entirely new thing to the people. Three months later, 16 more souls were baptized and joined the church, most of them being young people. At present our church consists of 160 members. In 1928 our church was recognized and registered by the state government and is now considered as an official body. On February 22, 1928, I was ordained by the church as their pastor, and with the Lord's help and guidance have been laboring here up to the present time.

One Russian poet tells us that life is so short but we suffer so much. There are many joys, however, mingled with the sorrows, and we have experienced one of these joys recently in our church. Our young people decided to have a great spiritual feast. Invitations were sent to brethren in different towns and cities of Poland and many responded, including the president of the Young People's Societies in our country, and other preachers. We had precious meetings, having special music and good preaching. The attendance was so large that we did not have room enough for all the people. During these meetings we had a picture taken of our group and I am enclosing this for you. Many people had a good opportunity to hear the news of salvation through the Lord Jesus Christ. It is impossible to describe the joys and blessings we had together.

I want you all, dear friends, to rejoice with us and to know that your help in the Lord's work here has not been in vain; but, as a result of it, there are many souls here like yourselves who are rejoicing in "the promise that He hath promised us, even eternal life." "Both he that soweth and he that reapeth may rejoice together."

Sincerely yours in His service,

D. PRYSTUPA.

Prayer

The greatest of all things we can do is to pray. Jesus lived a life of prayer. All that He did and said grew out of His prayer. There is no way of knowing exactly how far it was so. But the more I study his life, the stronger grows the impression that His teaching and activity, which form the greatest part of these Gospel pages, were actually less than His praying. He seems to have put prayer first. All the rest was an outgrowth of it. He was on a world-winning errand. And this was what He thought of prayer. The emphasis of Jesus' personal habit was laid upon prayer.—*Gordon.*

The Gospel Through Post Employees

Friends of Mr. and Mrs. Lukesh will be interested in the following extracts from letters received from them. In England, there is a Gospel Post Office Mission Society which finances the publication of Gospel literature in many foreign lands to be sent to the Post Offices of the country. Mr. Lukesh is reporting their efforts along this line to Miss E. C. Edmonstone, "Crowhurst," Speer Road, Thames Ditton, England.

CHARLES LUKESH

DEAR SISTER IN THE LORD:

I thank you for your kind letters, as well as for the transmission of the funds. May the Lord richly bless the donors and give them the joy of consciously cooperating with the Lord in this work.

Shortly after I had written you last, my wife and I were arrested in a neighboring city, because of giving out tracts, which we do regularly every Monday, weather permitting. Thus we seek to reach beyond the immediate neighborhood. This caused us some delay, but praise the Lord, it turned out in our favor.

Hardly had we peace from that when we received notice that the permit to use the newspaper rate, for our monthly, had been withdrawn. We made recourse to the Minister of the Post Office, but were refused there. That puts us to the proposition of sending four Gospel Messengers at once. It will have its advantages.

Further, we are led to consider more seriously sending out a larger paper quarterly and thereby gain the new rates. It is a question of increased expenses, and the help we have been getting is quite small in comparison to the magnitude of the work.

The last twelve months we have, by the grace of God, issued 314,000 four-page tracts, of which a good part have been sent by mail, besides those that you have helped us with. Praise the Lord!

Miss Hollas informs me that she is about through the second time with the whole list of the P.O. Employees, and will be going over those in Moravia the sixth time. Of course, there are those stricken out that have returned the paper. From about sixty we had direct communications, either thanks or requests for Bibles. These we have put on our regular mailing list.

You will be interested in some of the responses from P. O. circles since the last time. There was one who had been drafted to compulsory military service in the third class, at the age of twenty-three. He is one of those that, not only for himself, but also

for others, has been receiving the paper. Since he could not deliver it personally, he has sent us the addresses and requested a monthly package to his regiment address.

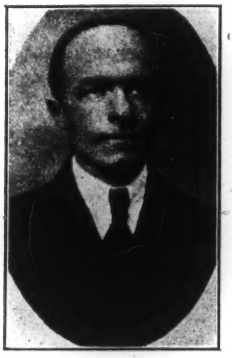
Another who moved about a year ago, sent in an inquiry why he was not receiving the monthly package for distribution. Another asks us to send him the previous numbers, as he wishes to keep them for his children. He also asks for ten copies, if possible, and says he believes not a single copy will be used without results. He gives his testimony of how he found Christ by reading the third chapter of John. There are those who ask a free Bible, and so on. Thus the Lord blesses our work.

Our No. 38, now in print, is the translation of "The Missing Ones." I expect it will create quite a stir, as this precious promise is quite unknown in our country. We believe it to be the Lord's Message for the New Year.

Yours in His glad service,

CHARLES LUKESH.

DR. EWKE'S STORY



DR. JAS. JUK (EWKE)

At the close of the year 1929 I completed my Medical Course in the Prague University (in Czechoslovakia). This was a manifestation of the Lord's grace toward me. I had begun to study medicine in 1915 in Odessa, Russia, but there were many obstacles. Many dreadful events took place in Russia and the university life was destroyed. Sickness and hunger followed. After all Christian students had been deprived of their rights to learn, I prayed earnestly that the Lord would enable me to continue my education.

I enjoyed the study of medicine, but my chief thought was that it would be a channel through which I might serve the Lord. I remembered how, while I had been a student in Russia, I had come to spend a vacation in my home town. I had just been converted and I arranged for some meetings for Bible study. Many people gathered in these meetings, chiefly those in the hospital service. I joyfully watched the influence of God's Word upon their souls. Sick people, especially, were touched. When a man is suffering, his heart either becomes harder or more tender. Usually it is the latter, if the hand of a loving believer is there to aid.

Day and night, I dreamed of some day being a physician. Thanks to the Lord and His people, I was able to continue my course in Karlov University in Prague. But, when I became a physician, the question arose as to the next step. How should I realize the rest of my dreams? What should be my field of labor? Of course, there are sick people everywhere, but the Lord has one place where He wants His child to work. Should I remain in Czechoslovakia, or go to Russia, or America, or Africa? I laid this all out before the Lord. It might be mentioned that a Christian physician ought to have freedom to work, both in his own home and in the homes of the sick people, in order to have spiritual access to them. In Czechoslovakia the foreigner-physician has no right to do anything privately. He can work only in the Hospital, and for this he must have a special permit from the Ministry of Public Health. The same conditions exist in many other countries.

Our brother, Prof. Martcinkovsky, was recently in Palestine. His letters state that the conditions there are different. In Palestine, the physicians are almost all foreigners, and the foreign physician is not hindered. This interested me greatly, and Palestine has been much in my thoughts. I learned, too, that in Tel-Aviv, for instance, 60 to 70 per cent of all Jews speak Russian. This appealed to me, too, as I grew up in Russia and I could readily speak with them. There are many Jews in Palestine who ran away from Russia to escape the violence of the Christians(?). Of course, having thus suffered, many Jews think that Christ is the leader of cruelty, and they must learn differently.

I do not yet know the details of my work in Palestine, but I know that there is a group of believers from Russia in Tel-Aviv, near Epha. If I were to be connected with this people, I could open a Hospital Station to help people free of charge. I could then have opportunity to speak to the people about the Divine Healer. The Lord will make the way clear. We want to wait on Him until we find out His will. He can and will bless His own work.

Dobrinin's Russian Magazine

We are glad to announce that the fifth year of "Vernost" (Faithfulness) has begun. This Russian magazine is published by our missionary, Mr. Alexander Dobrinin. The paper goes to Russians in thirty countries. We give herewith comments from readers. Many receiving the paper are too poor to subscribe, and the size and number could be increased were funds available.

Switzerland—"I greatly appreciate the magazine. It seems to me that every number becomes better and better."

Brazil—"*Vernost* is an exceptionally rich magazine. When it is read, some are constrained to weep."

Poland—"Not long ago, I visited the Bible School in ——. There are about 25 students. When I read to them from your magazine, sobs were heard and then a fervent prayer followed."

Lithuania—"*Vernost* becomes more interesting each month. It gives sensible and nourishing food."

Bulgaria—"We have a small prayer congregation, in which we pray for the awakening of Bulgaria. At each meeting I translate some passages from *Vernost;* they make the believers steadfast."

Poland—"In reading *Vernost*, I cannot restrain my tears in making myself humble before the Lord. As soon as I receive a new number of *Vernost*, I hasten to the meeting of God's children to share with them the good tidings."

Poland—"I derive much pleasure from reading *Vernost* and consider it the most literary and religious, as well as technically the best edited, of all the Russian Evangelical magazines known to me. There are many who read it here."

Canada—"I regard myself as happy, having read two numbers of *Vernost*. It is sweeter than honey. I do not know who told me about the magazine, but it found me on the yonder side of the ocean, and now I do not wish to part from it. And who would not love *Vernost*? Only those who have no faith in Christ."

Poland—"Never before have I tasted so sweetly the holy Bread of Life as now through the pages of *Vernost*. This precious diamond *Vernost* I begged from a brother. If I am worthy of reading this magazine, please send me even the earlier issues. Even worldly people ask me for *Vernost*."

Church Conditions In Russia

(Translated from the Russian)

The centres for religious work are being scattered and closed up, and the workers (here follows a long list of well-known names) sent away to colonize barren districts. There is no longer any official link between the congregations and their centers. All of the workers in the ——— congregation have been in prison for the last three years. The congregation ———, a central one, is still in existence; its leaders are in close connection with the authorities and in their prayers express thanks for "liberties", whilst all around them is persecution and distress. The great leaders have given up being religious workers.

Surrounding conditions make religious work, at least that done openly, entirely impossible, if the work is carried on conscientiously and not hypocritically. The authorities offer as a bribe good government positions, and some of the believers yield to the temptation.

The chapels in all of Russia have been taken from the believers by the hundreds. The French Reformed Church in Leningrad has also been taken away from the Evangelical Christians, and is now the centre for atheism there. There are small colonies of atheism not only at each factory or mill but even in the apartment houses. One thing that helps in the spread of atheism is the decay of the Pravoslav (Greek Catholic) church. The people have learned that instead of non-decaying bodies of saints in the coffins said to contain them, there was only some lumber. Then, too, a great number of servants of the church have forsaken her.

The religious meetings of the Evangelical Christians are tolerated only in one place in Leningrad, at the corner of the Nikolajevskaya and Stremiannaya Streets. Here there are two large rooms, in one of which the Evangelical Christians hold their meetings and the other the Greek Catholics. The

"House of Evangelism" has been taken from the believers and now houses a workmen's club, the order for confiscation having been given by a court of law. With tear-filled eyes, the believers took leave of the dear house in which for eighteen years God's living Word had been proclaimed. As to religious literature, the distribution of Bibles and hymn books is not possible in Russia at the present time.

Religious meetings have only gas for light, electricity being too expensive, costing several times more than in normal times, and there is no way of covering the expense. The Atheists try to deprive the Christians of electric light.

Religious orchestras and young people's meetings have long since been forbidden. However, secret gatherings are held for prayer and Bible study. The preachers of the congregations have all been dismissed. They are forbidden to travel or to preach. Still, there are some brave preachers who continue in the work at the risk of losing their liberty. Congregations still take care of their preachers. Many believers deprive themselves of every necessity in order to keep up the Lord's work, paying high rent for premises, etc.

I know of inland congregations where more than half of the members have been "deprived", which means that all they have has been taken away as a new kind of tax. This concerns the average believer; the better qualified Christians, who sing or pray or testify openly, are sent to the Arctic regions. It is encouraging to see that there are still many "deprived" who are not afraid but who continue to carry on their work.

Not long ago there were some thirty-five persons baptized at a certain place. There were not many witnesses present, only as many as the authorities allowed.

Christian workers must frequently appear at G. P. U. and give an account of what they have been doing during the past week. The control over them is of the severest nature. Many of them have had to sign that they would not move away from their present homes.

But, in spite of all this, the believers feel more free, especially in remote places. Much, of course, depends on the local authorities. Even now there have been revivals. Persecutions continue but, in spite of them, some Christians retain their spiritual condition and even draw nearer to God. Their spiritual life is more hidden from the outer world than formerly, but they remain in intimate contact with God. Naturally there are some who renounce their religion for political or other reasons, but of these there seem to be no more than formerly. One brother, foreman of a factory, to whom was put the alternative of political party or dismissal from work, chose the party. An old congregational leader renounced his religion for the sake of his children, who were then permitted to continue their studies at some high school or normal school. On the other hand, there have been Christian leaders who did not exchange religious service for earthly welfare.

The Methodists in Leningrad are a small congregation consisting of 20 to 30 members. They are called American Methodists. Of spiritual life and strength there is none. Divine service is held only on Sundays. As they are few and not dangerous, they are left in peace for political reasons. The Adventists and Pentecostals were long ago deprived of their premises. These movements have now run out in sand. The sect of Churikow is also entirely destroyed. Its leaders have been scattered and banished.

The reciprocity between Evangelical Christians and Baptists is good, on the whole, but a union is not to be thought of, if for no other reason than that the authorities do not approve of it. Occasionally, however, the Baptists and Evangelical Christians work together.

The condition of the banished is exceedingly difficult. No one is any longer sent to the Solovetzki—it is full. Banishments are now made to Kem, Soroki, Archangel, etc. Some of these unhappy ones work in the harbors, but the majority are sent to the mines. Forest work is also done, and the timber is floated down the rivers. The men live in large barracks. A scanty ration of food is allotted to them and a small amount of pay. Food is expensive and not obtainable, even for money. Fish is the main article of diet.

The banished are "fetched" at night without previous notice, and are ordered by the soldiers to be at the station within an hour. There they are placed in cattle cars. It is impossible to describe the rudeness and awfulness of it all. The sick are carried out in their beds; the old and the children die en route. The houses of the banished are con-

fiscated. Last year 9,000 prisoners died in the Solovetzki. Some of our brethren had served their terms of exile (the names are given), and were then sent to other colonies where a still worse fate awaited them. Many of our brethren have ended their thorny path in Arctic regions. Where there are believers, there spring up small groups, and baptismal services are held at night.

There are Christian workers who look for a still greater spiritual awakening in Russia. Is the day of labor in Russia really over, in regard to spiritual works, and has the night set in?

(From a letter written by a Russian believer to one of our missionaries.)

News From Russia

SINGING OF HYMNS AT A SOVIET COURT OF LAW

Not long ago, some of us were arrested because of our faith. Before appearing at court, we all prayed together that God would grant us a jury of civilians rather than those selected from the police. The trial continued for eight days. The sessions were from nine in the morning to five in the afternoon, and from seven in the evening till midnight. An audience of about a thousand persons was present. Three days earlier, the newspapers had printed the news that the court would deal with the "Evangelists". We were given two government lawyers for our defense. Our accusations were: noncompliance with the decree of separation of church and school from the government, connection with an illegal foreign congregation which was regarded as counter-revolutionary, and having helped persons to escape abroad. Our testimonies had been altered in the G. P. U., as we now could see, and the signatures were someone else's instead of ours. The crowd was discontented because of these proceedings against us, and murmured against the authorities. Voices were raised: "Why are they before the court?" "Only because they are believers," and so on.

The questions directed to us were finished. Then began the questioning of the witnesses, and oh! among them was a false brother. We had noticed earlier that he had tried to get into the service of the G. P. U., and now it was evident that he wanted all of us to be sent to the Solovetz Islands in the White Sea. At least, another witness so testified.

God wonderfully protected us, however, by means of a Jew who defended us. Pointing at the false witness, he said: "Well, citizen jury, the Lord's Supper is being performed here. There is a Peter and a John here, and there is also a Judas, who betrayed for thirty pieces of silver. This man is like a fleeing mouse—when the birds fly, he also does; but when the others creep, he also creeps. Today he was a Christian for the last day. He had to choose between the thick book (the Bible) or the long ruble, and he chose the latter." Then, turning to the judge, he said: "You do not sentence this sect because of any crime, but because they have been convicted. The whole trial has positively failed to prove any guilt. Thousands of people will await from you a liberating sentence."

The court pronounced the sentence at 4 o'clock in the morning. The public had waited. No one had gone home. A bell was rung. We stood still, prepared for the worst. One was sentenced to banishment for one year, the next for eight months, the next for six months, etc. One aged brother was sentenced to pay a fine of 1,000 rubles. He was old, had a sick wife, and was driven out from his home—where would he get the money?

We remembered that Christ had saved us. Leaving the court room, we started singing the hymn, "Rejoice, rejoice always!" The public took up the hymn. Some had tears in their eyes. Others shook our hands and some kissed us.

AMONG WOLVES

In the vicinity of Omsk there appeared ten thousand persons from the interior of Russia. There were young and old among them. This is a gathering station. About 500 sledges had been prepared and the aged and the children were placed on them. The younger people were driven by youths belonging to the Red Youngsters' Clubs, who were well armed and led by a former criminal, a Moscow commissar. It was 40 degrees below zero Centigrade (about -50 degrees Fahrenheit). Priests, preachers, and other servants of different denominations were driven thus, but the majority were innocent peasants.

We passed along a frozen river, of which we did not know the name. We were in snow up to the knees. The first night was spent under the open sky. Many of the aged and of the women and children froze that first night. Others had frozen hands, feet, or faces. There were screams and sobs that cannot be described. One father of a family could not stand it any longer. Snatching a rifle from a Red soldier, he shot his family and himself.

The howling of the wolves awaiting their prey was terrible to hear. In this way we marched four days. The dead were not buried, but the wolves devoured them. Only on the tenth day did we arrive at our destination. Snow, frost, and interminable forests surrounded us. Many never reached the place, especially the children. The erection of barracks was begun. The food was unfit to eat. The forest workers received one-half pound of bread and some decayed fish. The dying were not cared for nor taken away—we did not know what became of them. Daily we turned to our Saviour. Those who had no hope in Christ or in eternal life, sank into a state of depression.

THE WORK OF EVANGELIZATION

The unselfish and enthusiastic work of the Evangelical believers goes on, especially in remote provincial districts far from the centers. Some believers show wonderful bravery. The local authorities encountered there are more kind-hearted, and circumstances are easier there. The missionary work has a very modest exterior, but it is happily free from artificial evangelization and organization.

The main work of evangelization is now carried on in prisons. The authorities are trying in vain to forbid it, but the good tidings are given out by evangelical Christians banished to prison.

In Russia the people are not forced to burn incense, but at every step one has to renounce God, everyone, commencing with the Soviet servants and workmen, partaking in processions led by banners with atheistic inscriptions that mock God. Last but not least, every servant and workman must be a member of a professional union, and on his legitimation card it is written that he is a member of the Third International, the atheistic doctrines of which are known to everyone.

SILENT PREACHERS IN CZECHOSLÓVAKIA

Brother and Sister Lukesh have written us of sending out from 20 to 40,000 tracts monthly. Among those printed were the following: "The Unbaptized Bishop," "Awake or Asleep," "The Black Chair," "Just As I Am," "The Only Way of Salvation," "How to Be Saved," "Six Short Incidents on Believing," "What Do You Think of of Christ: His Divinity vs. Mariolatry?", "The One Thing Necessary—the New Birth." Recently their funds have been very low for this work, which has proven an effective way of touching many people. We trust you may be led to help. A brother in Christ from California, who became interested, is financing the printing and distribution of a very fine Jewish tract, "The Messiah: Was Jesus He?" Five thousand of these cost $19.00; 10,000 cost $29.00. This gives you an idea of what great work can be done with small sums. Out of 13,000,000 in this country, 10,000,000 are Roman Catholics.

SCOFIELD BIBLE OFFER

For several months we have given, on the inside back cover page, an offer whereby our friends can obtain one of these Bibles at a reduced price. The Scofield Reference Bible is commended by some of the leading Pastors and Teachers of the world. In order to stimulate further interest in this Bible, we are now pleased to tell you of a splendid new special offer whereby you can obtain a Scofield Bible, printed with large, clear, readable type and beautifully bound in real French Morocco leather, limp style, edges finished in red under gold. With the Bible is furnished A Year's Course of Bible Study, offering 52 lessons, which will enable anyone to obtain a good working knowledge of the Bible, right in their own home, without a teacher, and at no added expense. This complete study equipment, $7.75. If interested in this particular offer or in having a folder showing the styles and prices, address American-European Fellowship, 1213 North Franklin Street, Philadelphia, Penna., or 156 Fifth Ave., New York, N. Y., or 1345 Linden Ave., Long Beach, Calif.

TURNING PROMISES INTO FACTS

(*Continued from page 4*)

in confidence, that touches the Saviour's heart as well as His garment, and opens His hand of bounty.

Oh, often put out, even tremblingly, thy hand of faith, and touch, and so take! This is the happy life of faith. And as we read in the long and luminous portrait gallery of the Bible, and find there the paladins of faith, and listen to the cadence of their triumphant voices as they "subdued kingdoms . . . obtained promises . . . out of weakness were made strong," may their mant'e descend in some humble degree upon us, may our hearts be stirred to like expectations as we deliberately set ourselves to turn God's promises into present facts. Gracious Lord, "increase our faith." Enlarge our expectations. Teach us to ask, and touch, and take.

THE KEY TO THE MISSIONARY PROBLEM

(*Continued from page 11*)

orders from him. Our Lord in one of His parables reveals that God sows His saints in the most useless places, according to the judgment of the world; He puts them where He likes. Where God is being glorified, that is where God puts His saints, and we are no judge at all of where that is.

(c) The Distinctness of the Way. John 14: 6.

The Master says He is the way, then abide in Him; He says He is the truth, then believe in Him; He says He is the life, then live on Him. Prayer is the answer to every problem that there is. How else could our Lord's command in John 14: 1 be fulfilled in experience?

We have to live depending on Jesus Christ's wisdom, not our own. He is the Master, and the problem is His, not ours. We have to use the key He gives us—the key of prayer. Our Lord is putting the key into our hands, and we have to learn to pray under His directions. That is the simplicity which He says the Father will bless.

FORETASTE OF GOOD THINGS TO COME

(*Continued from page 14*)

A blessed work is going on among the native population of Siberia—Buryats, Yokuts, Altais, and other Mohammedan and heathen peoples.

NOTE:—Later, when this book is actually published, we shall be glad to give further particulars as to where it might be had and its price.

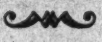
SOMETHING TO THINK ABOUT

(*Continued from page 16*)

be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools and colleges. Think it over.

ROGER W. BABSON.

Statement of Receipts for December 1930



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8521	1.00
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Of this amount $80.45 is for E. H. F.